The Orthodox Herald

Read in more than 7500 households — *"Celebrating our 49th year" 1952-2000*

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SAN FRANCISCO

In October 1863 the U.S. Government invited the Russian Imperial Fleet to winter in San Francisco. The Russian ships were in need of repair while the U.S. needed them to offset the British and French Naval ships who were inclined to support the Confederacy and who were already harbored in San Francisco.

Tragedy struck the city just a few days after the fleet settled on Mare Island, located near Vallejo, a few miles from San Francisco. The financial district of San Francisco went up in flames. A newspaper article stated that the city firemen were losing the battle and the situation was desperate for if the fire was not contained, the whole city would be doomed. The firemen dropped one by one from the heat and exhaustion. Several engines went out of commission. All of a sudden a great cheer went up. The firemen couldn't believe what they saw! Boat load after boat load of Russian officers and their crews landed complete with fire-fighting equipment. They took the place of the exhausted city firemen and worked hard at the pumps and wherever needed until they conquered the fire. San Francisco was saved!

On October 25, 1863, the San Francisco Board of Supervisors officially recognized the Russians: Admiral A.A. Popov, Captain Tachelisacov and Lieutenants Scraggin, Echren and Machov as well as those Russian sailors who were injured fighting the fire.

It is believed that there are six Russian sailors buried on Mare Island who died as a result of fighting the fire. Three tombs are marked "Unknown Russian Sailor" and three with names Artemy Trapeznekov, Ykov Butorin and Karl Kort.

We can imagine the excitement of the scene when the Russians landed. It reminds one of the film "The Russians Are Coming" (which is now available on VCR), when the Russian sailors rescued the little boy from the church roof.

* * * * * *

Live each day so that you will neither be afraid of tomorrow or ashamed of yesterday.



Икона Божіей Матери
«Спорительница хлѣбовъ»

UNUSUAL ICON

At first glance, I thought that this was part of an icon of the Protection of the Mother of God; but upon closer examination, I found that instead of a foreground of people it contained an assortment of growing and drying vegetation.

What is the story of this unusual icon? It is very closely identified with St. Ambrose, who died in 1891. He was a staretz (elder) who had a child-like faith in the Mother of God and because of this, his piety and his wisdom he was considered one of the great righteous ones of the 19th century by the Russian people. He was so devoted to her that even for very minor feasts he never missed serving a service before her icon in his cell.

In 1890, the Abbess Ilaria of the Bolkhov Women's Monastery, which was nearby, sent a newly composed and painted icon to the staretz. It depicts the Mother of God seated on a cloud. Her arms are lifted in a pose of supplication. The lower part of the icon, which, unfortunately, is not very clear in my copies, depicts a harvested field on which flowers, grasses, and sheaves of wheat can be seen.

The upper half of the icon was copied from the icon of All Saints, which was to be found in the Bolkhov Monastery, the lower half was painted with direction from St. Ambrose.

St. Ambrose gave the title of Multiplier of Bread to the icon because it depicts the Mother of God helping people in their struggles to obtain enough grain for bread.

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MY BABA

Fr. William DuBovik

How fortunate it is to have or have had a Baba in one's life.

Fond memories return when one reads the narratives of Babas in **The Orthodox Herald** to which I add one of my own.

Baba was my maternal grandmother; she had a name, Martha, but we always called her Baba. She traveled to this country before the outbreak of World War I as a young teen-ager, leaving a larger family behind. She never learned English although much later she proudly became a citizen and had the right to vote through our coaching of her – remember Eisenhower; Washington and other answers to expected questions. She passed. Her lack of English was a positive for me for in daily contact with her I learned Russian and dialects and languages from a multi-ethnic neighborhood in New Haven, CT, where I was born and grew up.

I learned a lot more from Baba. Watching her at home and in Church I learned of God, reverence, worship, spirituality...

Each year I bought her a calendar – those with a page for each day, like secular ones popular today. This one had Russian writing, religious, that I could not read, but Baba could and would be delighted with her Christmas gift from me. Each day she removed a page, standing and praying before the calendar, crossing herself. I learned then that God was present everywhere – even in our homes, even in paper calendars.

I watched her, too, as we often went to Church together. I served in the altar. She with head covered in a babushka or hat sat on the left side, with the men on the right.

Make sure you hold your candle still and straight she would remind me in Russian, everyone likes that. Make the sign of the Cross carefully and she would show me – hands with three fingers up touching and two down carefully crafted together. And she would continue touching forehead,

(Continued on Page 33, Col. 1)

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CHRONOLOGY

OCTOBER 2000

DIED: Archimandrite Innocent (Fryntzko) in New York
Fr. George Pawlush, Retired, Wilkes-Barre, PA.

NEEDED: A choirmaster/cantor in Yonkers, NY. For info call: Father Michael Psechnecknuk at (914) 963-5549.

ARCHBISHOP CHRISTODOULOS of the Greek Orthodox Church blasted the removal of religious affiliation on state issued identity cards in Greece, stating that this would be the first step toward separation of church and state. All Greek citizens over the age of 13 must carry the identity cards. Archbishop Christodoulos said: "The forces of globalization and religious marginalization are out to get us." The church played a huge role in preserving Greek language and culture under the Ottoman Empire. It was one of the few institutions providing moral leadership during the Nazi occupation.

THE ALL-UKRAINIAN ORTHODOX BROTHERHOOD and the Union of Orthodox Citizens are demanding that the government eliminate individual identification codes which are being introduced for taxes, pensions, and other social services. The majority of Ukrainians have already registered.

THERE ARE ABOUT 110 priests and 120 Greek Orthodox parishes in Australia. One parish in Melbourne is estimated to have about 10,000 communicates. Since there are no membership or stewardship programs and no mailing lists, this is only an estimate. Melbourne is considered to be the largest Greek city outside of Greece with a Greek population of about 250,000. All the services are held in Greek, the organ is not used, mixed choirs are discouraged, chanters are used, the congregation is segregated with the women on the left side. There is usually standing room only. Most follow fasting rules strictly and have confessions heard before communion. Weekday services are almost as well attended as are the Sunday ones. There is a seminary founded in 1986 which has 35 enrolled.

THOSE TRAVELING TO EUROPE can get a special discount on incense for gifts to monasteries or churches. Contact Gloria Incense, 225 Chandler Ave., Johnstown, PA 15906 or call 814/539-0116.

ON THE FEAST OF THE ANNUNCIATION, over 700 women participated in the Eparchial Jubilee Day for Women. The program was organized by the Ukrainian Catholic in Stamford, CT. It was noted: "Our Church in this country can attribute a good measure of its growth to women working hard to build up their parishes, not making pyrohy to help raise building funds for the building of churches, but through their families, preserving, teaching and handing on the faith and our cultural traditions."

THE STATUE OF THE LADY OF FATIMA has one of the bullets from the assassination attempt of Pope Paul II embedded in its crown. It was donated by the pope as a sign of gratitude.

SHELEKHOV in the province of Irkutsk in Russia was given the postal code of 666 believed by many to be the number of the devil. The area is prosperous because of an aluminum factory. Many trinkets of occult are being sold in the market and there is a puzzling silence to questions about local witchcraft customs. There is but one church in town occupying one-half of a former house of culture. The mayor has promised to build a proper five-domed church to be the largest on Lake Baikal.

A CHAMPION FOR ORTHODOX RECOGNITION, Nicholas Royce of Los Angeles has been given a letter of gratitude from the Chief of Chaplain Services of the Veterans Affairs for bringing attention to the need for Orthodox coverage in VA hospitals. He may be reached at 818-769-5442.

THE SKY UNWASHED is a novel by Irene Zabytko tracing the life of babushkas following the Chernobyl explosion, which devastated their village Strarylis, which is located 8 miles away.

SYNDESMOS, the Orthodox worldwide youth group, will release a CD of Orthodox liturgical hymns from around the world and a booklet of contemporary icon prints from a variety of traditions. They will be released in December. Contact: Syndesmos, PO Box 66051, 15510 Holargos, Greece.

PRAYER, as a powerful potion, is the oldest form of alternative medicine. It is gaining new stature in hospitals as science confirms what the faithful already know: Prayer can heal the sick and their families, even if it cannot cure. A study of 900 patients at the Mid-America Heart Institute in Kansas City reported that heart patients who had someone praying for them, even without their knowledge, had 10% fewer complications. The Harvard Medical School Mind/Body Institute now has a $2 million study of 1800 heart patients under way.

YOU CAN NOW TRACE anyone arriving on a passenger ship sailing from Hamburg, Germany. Check it out at http:/www.polishroots.com

OCL, an independent body, founded in 1987, that seeks restoration of the proper role of laity in church governance and which is in favor of the administrative unity of the Orthodox churches in America, will hold their annual meeting in "Dallas, TX from Oct. 13-15. Call (617) 277-3262 for info.

TWO VIDEOS for $45 portraying a Holy Land Pilgrimage from an Orthodox perspective are now available from Chuck Garbinski, 715 Dundee Dr., Post Falls, IA 83854 or call (208) 777-2666. Make check out to: St. John's Orthodox Church.

THE ORTHODOX PARISH in America will be studied at a conference at Holy Cross Seminary in Brookline, MA from 27 Sept. to 1 Oct. Everything from multi-cultural to inner city parishes, parish polity - charters, By-laws, will be discussed. Call (610) 731-3500 or www.hchc.edu.

•Unusual icon

The Saint prayed before the icon and encouraged his spiritual daughters in the women's monastery, which he founded in Shambrino, to do the same.

He moved here where he lived the last year of his life. During this time, he ordered photo copies of the icon to be made, which he distributed to a large number of his spiritual children. He also wrote a special refrain which he added to the usual acafist service to the Mother of God. It reads: "Rejoice, thou full of grace, the Lord is with thee! Grant unto us unworthy ones the dew of thy grace and show us thy loving-kindness!" The nuns often sang the akafist with this refrain in the cell of the staretz.

Before he died, St. Ambrose requested that October 15 be set as the day when the icon was to be commemorated. He died on Oct. 10 and was buried on October 15, 1891. At the time of his death there were 500 nuns at Shambrino - by 1917 it had grown to 800.

The title of the icon was prophetic. In 1891 there was a great drought in the Kaluga area where the icon was located. The grain shriveled up in the area surrounding the Shambrino Monastery, but miraculously the monastery grounds produced an abundant harvest. There was enough wheat to see the monastery inhabitants through two years. The following year, a request was made by the authorities of another area near Voronezh hard hit by the drought. The icon was taken there, a moleben (service of prayer) was held. The prayers were answered; the rains came.

Some criticize the realistic style of this icon because it falls outside the usual iconographic traditions.

•My Baba

each should right to left, and then close to the stomach, all in a careful pattern of horizontal and vertical lights – no zig zags allowed.

And I learned from here and her friends how important it was to go to Church to walk or take a bus. What a picture on Holy Thursday as persons left Church after the 12 Gospels, with lit candles, going to bless their homes. Some boarded buses with those candles from our Holy Transfiguration Church then on Dixwell Avenue in an inner city of New Haven. No one objected in the late '50s and early '60s this devotion that probably violated many a fire code. People just did it. And it was good.

I learned a lot from Baba, both from what she said and what she did not say. We traveled together some when I first got my license and I would take her on rides to Churches that seemed far away to see them. She was thrilled when I drove her by Three Saints Church in Ansonia, larger than she had known in this country. Little did I know then that the woman who would eventually be my wife, was already attending there – my beloved Suzanne of blessed memory.

Now as a priest I remember and share a special gift from her. In all of our conversations I never heard her speak poorly of a bishop, priest, the Church. They were part of her journey to God with Whom I trust she now rests comfortably today.

Thank you Baba...I love you. Thank you God...I love you.

Memory Eternal.

(Fr. William is pastor of All Saints Orthodox Church in Hartford, CT.)

HER PROTECTION

On October 1/14 we commemorate a Holy Day that is of special significance to us. It is the feast of the Protecting Veil of the Mother of God (Pokrov). It reminds us that the Mother of God protects us not only from distress but when we are in distress or suffering. As she was with Him when He needed her - for examples, at that wedding feast when she pointed out to Him the need for more wine or at His crucifixion when she stood at His feet sharing - as much as she could - His pain, this loving mother gave to Her Son and she gives to us compassion and help.

This was shown in the protection she offered the worshippers in a church in Constantinople when she appeared with a scarf stretched over her outstretched arms and inspired the people to repel an invasion of their city.

At the Matins we hear: "As they beheld the Queen of all ... with outstretched arms in the air, she prayed for the peace of the world, the confirmation of Orthodox Christians, and the salvation of our souls."

The icon for this day shows her standing on a small cloud in the air with both of her arms outstretched in a gesture of prayer, a symbol of intercessory prayer for us. A scarf is stretched over her arms. There are two views of this. The icons painted according to the Moscow or Suzdal school show her holding the scarf herself, while that of the Novogord school shows angels holding it. A full icon shows St. Romanos vested in deacon's robes holding a scroll which has printed on it the Nativity Hymn.

The importance which this Holy Day had on the Russian people is shown by the many churches built in the name of the Protection. Way back in 1165, Vladimir Bogolubski had a beautiful church built on the Neirle River. This church is one of the most photographed churches in Russia. Its setting is spectacular. From a distance it looks as if the church (The Protection) is floating on water.

Our people had many saying connected with this day. They say that by this day the white snow protects the earth signifying the end of farm work and the picking of the last fruit.

"Beneath Thy compassion, do we take refuge, O Mother of God, despise not our supplications in our time of necessity but deliver us from perils, O only pure, only blessed."

MEDITATION

October 1/14 - Protection of the Most Holy Mother of God and Ever-Virgin Mary *Hebrews 9: 1-7 Luke 10: 38-42; 11: 27-28*

On this most joyful feast of the Protection of Your most-pure Mother, O Christ our God, we fall down before You and humbly pray: watch over Your holy Church and protect it from all visible and invisible enemies. Speak words of reason and love into the hearts of those who battle war against it. Preserve us in a pure confession of faith and let the grace of the Holy Spirit dwell among all Your people. We pray to You, O gracious Lord, hear us and have mercy.

O Lord, since You hold all things in the palm of Your Hands, guard our city and its inhabitants from all danger and harm. Watch over all who live, work or visit here. Grant wisdom and strength to our civil authorities and all who have been entrusted to protect us. We pray to You, O gracious Lord, hear us and have mercy.

We also pray that You will bless the members of those churches dedicated in honor of Your all-holy Mother who are celebrating their parish feast day on this day. As they prayerfully seek her powerful protection, do not let them ever be disappointed, but listen to the entreaties offered before the Throne of Your majesty on their behalf by her who bore You in flesh. We pray to You, O gracious Lord,, hear us and have mercy.

Ray Mastroberte
Iconographer

ETHNIC CHUCKLE

Doroheyah Tyotya Mareeyah,

Yak tam kolo vas. Tooth shitko OK. Allee yahmala takee experience!

Nashe parafeeah mala hoditchnee picnic pered petropavelskoho posta. Bull barz shumneeh day ee me decided to go. Me came to picnic grounds ee kupeelee teekehtea. Many people were there. Yah veedeelah mnoho friendsee, krayahnee, rodeenah, kumee ee kumovee, svatee ee ssvatovee.

Me then became takee hungry eeh poshlee kupetee shoska eestee. Prodavalee hot dogsee, perohee, hamburgee, ee kobasoo with kapusta ee skwarkee. EE they having tam barooh dlya hlopsee deh selling peevo ee soduy.

Me dobroh yelee ee maleetroshka peetee. The orchestra began to hratee. Bull takee excitement. Yah hotcheelah tansovatee, no me husband don't want to do anything but stoyatee kolo bareeh peetee peevo ee talking. Yah poking him ee poking him noh ohn don't pay any attention to me. Yah dostala take mad nah yeho zhe yah kazhu yehmu zhe yak ohn neh hotchee tansovatee toh yah poyduy sama.

Yah peeshla kol dance floor e nashla kumu ee me dancing one after another. Yah mala takee good time zhe yah zabulah za me staroho husbanda. Orchestra hralee polkas ee chardashe ee shitkee nashee krayovee tansee. Yah dance every one.

Kolee orchestra bral break yah realized zhe yah looked ee smelled bad. Bullo tephlo, me deoderant gave out, me hairdo pallo, ee me slip strap broke. Yah take sweatee zhe yah decided to go, yah ohnee saying here in America, yak me next door neighbor says, to freshen up.

Yah bulla few feet ot dance floor kolee yah heard a man's voice say: "Pardon me, are you Hanya." Yah turned around ee almost passed out. Tam stoyeet mee staree fryear. Ohn looking takee handsome, takee clean ee collected ah yah feeling ee looking yah stara reksaw. EE yah sweating besides. Yah nez nah what yah gotta do.

Noh yah dumam kinda fast, ee yah say to him zhe yah neh Hanya, noh Hanya me poveela just a couple of minutes ago zhe ohna going to do some shopping and preede back in one hour.

Yahpeshlah home tak fast, got cleaned up, brala me dobree perfume ot kufreekah, nadeelah novee dress, got dolled up ee peeshla back nah peeknek. Yah taka nervous, me heart tak pounding, yah getting all sweatee again. Yah dumam ee dumam what yah going to say ee yak yah going to act kolee me staree fryear preedey kolo menah.

Yah finally got to dance floor ah tam stoyeet me husband ee kazhee me: "Anna, I could have swaore that you had another dress on when we came to the picnic."

Yah nech yyehmu neh kazhu noh yah looking zah fryearah. And there he is, noh ohn meneh yestyeh neh e veedit.

Mala takee good time.
Budtey zdrovee
Hanya.

WINTER'S GRACE

Many people in today's world have been uprooted and put into situations and lands that are new and strange. However, the majority of us will never be called to leave our homes and all that is loved and familiar in order to go into a strange land.

Often we are annoyed, even resentful, when our day or life is interrupted by unexpected events and we are forced to take an unexpected direction.

As we grow older, though still sometimes rebellious, we learn that often the interruptions in our days and weeks and the changes in direction in our lives are part of God's plan for leading us into a better way.

Truly, God's guidance often comes in unexpected ways.

PRESS FUND

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Dabs of Thoughts

The Book of Psalms is very helpful to me in my every day struggle to maintain sanity, to keep order about me, keep my cool when I have laundry to do, meals to fix, errands to run and housework to do.

There's an important difference between free speech and cheap talk.

Music withdraws our minds from earthly consideration, lifts up our spirits to heaven, and makes them light and celestial. (St. John Chrysostom.) Our church music should do this for you.

FAITH: The best and most beautiful things in the world cannot be seen or touched but are felt in the heart.

The purpose for the Divine Liturgy is the worship of God not the need "to feel good."

Icon corners, for centuries, were the spiritual center of the Orthodox home, a place where family members gathered to pray daily before the icons of patron saints. In its most devoted practice, anyone entering the home would first go directly to the icon corner to greet the holy images, even before greeting the family, just as one does when entering the Church.

Praying for the dead shows that you believe in the Resurrection.

While the Cross is being set atop a church building, hymns to the Cross are sung.

Of all the ways the Mother of God reveals her mercies, the one that stands out above all others is the phenomenon of weeping icons.

A brother who had been visiting with a hermit said as he was leaving: "Forgive me Father for keeping you from keeping your rule." The hermit answered: "My rule is to welcome you with hospitality and to send you on your way in peace." (Early desert father).

JUST AS WATER, when it is squeezed on all sides shoots up above, so does the soul when it is pressed hard by dangers often rises to God to be saved. (St. John Climacus)

How far you go in life depends on your being tender with the young, compassionate with the aged, sympathetic with the striving, and tolerant of the weak and the strong, because someday in life you will have been all of these.

We will that those whose office is to psalmodize in the churches do not use disorderly vociferations, nor force nature to shouting. (from Canon 75, Synod of Trullo).



EDITORS' NOTES

Fifty years ago when my father, who was a priest, retired his situation was much different than it is at the present time. He had no Social Security, no health insurance, no pension, and very little savings. Fortunately, these issues have been resolved and the present retirees do not have to depend upon their children for support. But some things have not changed. One of these is the complete severance from any involvement in church life. The priest retiree is no longer welcome to concelebrate. He receives no official mail or phone calls. He is never consulted. He is not allowed to actively participate in the councils of the church. What a waste of wisdom, experience and knowledge! This forgotten soul who has given most of his adult life to the service of the Church is left drifting trying to retain some semblance of his priestly dignity. Different jurisdictions have taken varying steps to make the "golden years" of at least 500 priests bright but more must be done. The body has been taken care of in the last 50 years now the soul needs help.

The packets of **The Orthodox Herald** go to many parishes in many jurisdictions. One of the saddest moments we have are when we talk to a pastor about being a part of the plan and he tells us that his people are not interested in reading or that the parish cannot afford the pittance a packet would cost. How can a parish be viable, if people have no contact with anything religious from one Sunday to another? How much can they absorb from the one hour a week contact? How can a mission be a mission if there is no material to share with those who may be interested?

The Stroyens

SOBORNOST
CATHOLICITY (2)

As a translation of *catholic* in its larger sense, *sobornaia* evokes the ideas of *ecumenical* (as it was generally understood in the Byzantine tradition: the *ecumene,* equivalent to the Byzantine Empire) and *universal* (as is more familiar in the Western tradition). This means that the Church includes all peoples and all parts of the world.

This *quantitative* understanding, however, was not the original meaning of *Catholic.* Meyendorf cites the early Latin translators of the Creed, who kept in their text the Greek form *catholica ecclesia* instead of using *universalis.*

In any case, the quantitative sense of *Catholic* did not take hold in the East. Father Georges Florovsky explains, "The catholicity of the Church is not a quantitative or a heographical conception. It does not at all depend on the world-wide dispersion of the faithful. The universality of the Church is the consequence or the manifestation, but not the cause or the foundation of its catholicity. The Church was catholic even when Christian communities were but solitary rare islands in a sea of unbelief and paganism. And the Church will remain catholic even unto the end of time when the mystery of the 'falling away' will be revealed, when the Church once more will dwindle to a 'small flock'."

When the first Christians used the words *catholic Church,* they never meant a world-wide Church in a quantitative sense. Based on the theology of St. Ignatius of Antioch and St. Clement of Alexandria, *catholicity* was understood qualitatively in the early Church, and that notion took hold in the East.

This corresponds to the meaning of the concept in the history of Greek philosophy where to *kath'olon* meant "that which is in common" ... *in* things, as their foundation and truth. In this Greek sense, *catholic* means that which is in the truth, which shares the truth, which lives the truth. The definition of *kath'olon* evokes the notions of "agreeing with all", "in entirety", "in union with all".

Thus, in the Orthodox understanding *catholic* implies the idea of "fullness". Etymologically, *kath'olon* means "on the whole" as opposed to *kata meros,* meaning "partially". Meyendorf explains, "What St. Ignatius meant when he spoke of the *catholic* Church, is that wherever Christ is, there is the fullness of His indivisible Body. This is the reason why later *catholic* was used to describe the *true* Church as opposed to the schismatical or heretical groups, who refuse the fullness of the apostolic doctrine and the integrity of the life in Christ. The *catholicity* of the Church is a doctrinal, cosmic and moral universality, and not merely a geographical one."

Fr. Michael Dahulich, Ph.D.
St. Tikhon Seminary Faculty

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KITCHEN CORNER

This is podpinki picking time here in Northeast Pennsylvania. These mushrooms are also called honey mushrooms or by their scientific name armillariella melles. The places where podpinki can be found are as guarded as a hidden stash of gold. So if you don't know someone who will give you some, you will have to do without for no one will show you where to find them. These mushrooms dry well and are usually served for Holy Night Supper.

Fresh or dried podpinki or any kind of mushrooms are good in Piroshki, which could be identified as Mushroom Turnovers. The dough and filling take time to chill, so time it accordingly.

PIROSHKI (Turnovers)

DOUGH
1 1/4 cups flour
1/4 lb. very cold butter
3 Tbls. sour cream
FILLING
1/2 lb. mushrooms
6 Tbls. butter
1 large onion, chopped
Pinch of savory or dill
salt and pepper

First make the dough. Slice the butter into the flour which is in a mixing bowl. Cut in until mixture resembles coarse crumbs. Add sour cream, mix lightly with fork until mixture just holds together enough to form a ball. Wrap in plastic and chill for minimum 3 hours.

Meanwhile, prepare filling. Chop mushrooms fine. Heat 3 Tbls. butter in skillet, saute mushrooms over medium heat until they are dry. Transfer to small bowl. Then add remaining 3 Tbls. butter to skillet. Add onions. Saute until golden brown. Add to mushrooms. Add savory or dill and salt and pepper. Mix well. Chill at least 1 hour. Divide dough. Roll out on lightly floured board until quite thin. Cut into 3 inch circles. Wet edges of circles with water. Put tablespoons of filling in center of circle. Fold over to make turnover. Press the edge with the tines of a fork. Place on baking sheet and chill thoroughly for at least an hour. Bake 15 to 20 minutes or until golden brown. Makes about 24 piroshki. You can freeze them and then bake them. Adjust baking time.

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HOW DO WE SEE GOD?

The Parable of the Talents that Jesus tells us about in Matthew 25: 14-30 shows us something very interesting. It seems that God is to use as we perceive Him to be.

The servants who multiplied the money that their master gave them did it because they believed that their efforts would be appreciated and rewarded. They were right. Their master bestowed great honor upon them.

On the other hand the servant who saw his master as a hard man, who used and punished all who did not do his will, found him to be as he had expected. He was cast into "the outer darkness"!

It is so important that we check out our perception of God. He gives us choices about this. But He also gives us ever so many signs of His love and caring. We are surrounded by His rich gifts. There is this beautiful world which speaks of His glory in the flowers, the mountains, the trees, the stars. There are so many wonderful people around us, most of them good and kind - especially those whom we love.

And we Christians have an especially striking sign of God's love. We have seen it incarnate in Jesus, Who showed this infinite love by offering Himself for us upon the Cross. And He rose from the dead and lives forever to bless us and guide us to all truth by His Spirit. So let us be like those good and faithful servants. Let's have confidence in God. Let's love Him. He is indeed lovable, good and sweet as well as powerful and majestic. And we shall find Him to be such by our faith as it manifests itself in our good works.

Very Rev'd Dr. Ihor George Kutash

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If men grew physically at the rate they grow spiritually, many of them would spend their lives in a playpen.

Home Bible Reading Schedule

OCTOBER 2000

1	**Luke 10: 38-42, 11: 27-28**	16	Luke 9: 18-22
2	Luke 6: 24-30	17	Luke 9: 23-27
3	Luke 6: 37-45	18	Luke 10: 16-21
4	Luke 6: 46- 7: 1	19	Luke 9: 49-56
5	Luke 7: 17-30	20	Luke 10: 1-15
6	Luke 7: 31-35	21	Luke 7: 2-10
7	Luke 5: 27-32	22	**Luke 16: 19-31**
8	**Luke 7: 11-16**	23	Luke 10: 22-24
9	Luke 7: 36-50	24	Luke 11: 1-10
10	Luke 8: 1-3	25	Luke 11: 9-13
11	Luke 8: 22-25	26	John 15: 17-16: 2
12	Luke 9: 7-11	27	Luke 11: 23-26
13	Luke 9: 12-18	28	Luke 8: 16-21
14	Luke 6: 1-10	29	**Luke 8: 26-39**
15	**Luke 8: 5-15**	30	Luke 11: 29-33
		31	Luke 11: 34-41

BIBLE STUDY

The reading for Tuesday, October 24 is taken from the Gospel of St. Luke 11:1-10. It contains two separate parts. The Lord's Prayer, which we can also find in St. Matt 6:9-13, and the Parable of the Persistent Friend. In Luke 11:1 we read: "As He was praying in a certain place, when He ceased, one of His disciples said to Him, 'Lord, teach us to pray, as John also taught his disciples'."

Both St. Matthew and St. Luke tell us about the Our Father and Jesus' instruction on prayer. Scholars see in St. Luke's book more simple phrases the original wording of Jesus. St. Matthew records a version more shaped by the liturgy where it was handed on to him. (Compare the readings.)

But both versions of this prayer reflect the Jewish prayer known as the "Kaddish." Both were passed on in the worship of the early Christians and were received by the Gospel writers through the normal channels of tradition. The disciples were disciples of the men who personally knew the Lord and so they were dependent for what they knew and recorded.

The prayer itself is the confident uplifting of the heart by a disciple who has accepted Jesus' proclamation of the reign of God. The "Our Father" of Jesus' filial relationship is at the heart of the prayer. The disciple who uses this salutation would be bold indeed were it not for the fact that he has already accepted the invitation of the Lord to sit at His table. Only in the light of the intimacy created by the table-fellowship is the "Our Father" properly understood.

The prayer teaches the disciple who uses it to pray first for the things of God and only then for his own personal needs. So it is with us. The beautiful "Our Father" that we use both in our private prayers and public worship is not only the prayer that tradition handed on from the Saviour Himself but in its very structure it teaches us how to pray.

BIBLE QUIZ

1. What did Delilah use to bind the sleeping Samson?
2. What defeated king was buried with his sons under an oak tree?
3. Which tree does Jesus say can be uprooted and thrown into the sea - if one has enough faith?
4. What city was the "city of palm trees?"
5. What tree's foliage was found in the carvings under the temple?

ANSWERS:
1. "Green withs" - probably tree bark or twigs (Judges 16: 11)
2. Saul (1 Chron 10: 12
3. The sycamine (Luke 17: 6)
4. Jericho(2 Chron 28: 15)
5. The palm (1 Kings 6: 29)